THE JEWISH TIMES.

INDEPENDENT IN ALL THINGS.

VOLUME I. SAN FRANCISCO, CAL., FRIDAY, MAY 14, 1880. NUMBER 12.

Poetry.

THE BRIDE'S FAREWELL.

Why do I weep! to leave the vine
Whose clusters o'er me bend?
The myrtle—yet, oh, call it mine,
The flowers I loved to tend!
A thousand thoughts of all things dear
Like shadows o'er me sweep—
I leave my sunny childhood here;
—Oh, therefore let me weep!

I leave thee, sister! we have played
Through many a joyous hour;
Where the silvery green of the olive shade
Hung dim o'er fount and bower!
Yes! thou and I, by stream, by shore,
In song, in prayer, in sleep,
Have been as we may be no more;
—Kind sister! let me weep!

I leave thee, father! eve's bright moon
Must now light other feet,
Where the gathered grapes and the lyre in tune,
Thy homeward steps to greet!
Thou, in whose voice, to bless thy child,
Lay tones of love so deep,
Whose eye o'er all my youth hath smiled,
I leave thee—let me weep!

Mother! I leave thee! on thy breast
Pouring out joy and wo,
I have found that holy place of rest
Still changeless—yet I go!
Lips that have lulled me with your strain,
Eyes that have watched my sleep,
Will earth give love like yours again!
Sweet mother! let me weep!

MRS. HEMANS.

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn;
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of golden sands
That run through a single hour;
But the morning dew must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
All over and over again
The ponderous mill-wheel goes;
Once doing it will not suffice,
Though doing will not be in vain;
And a blessing failing us once or twice
May come if we try again.

The path that has once been trod
Is never so rough to the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depth be riven,
With storm and tempest we need them all
To render us meet for heaven.

Music.

"Music is the silver key to the fountain of tears,
Where the spirit drinks till the brain runs wild,
The softest grave of a thousand fears,
Where their mother, Care, like a sleepy child,
Is laid asleep on flowers."

"Music has been defined the language of the soul. In every age and among every people, it has been the chosen utterances of their deepest and sublimest emotions. The ancient Egyptians declared that they had received it from heaven; and the Hebrews consecrated it to divinity, and the Greeks, introducing it into all their games, festivals and ceremonies, deemed its cultivation essential to the very existence of the State. Wherever men have gathered—at the altar of religion, amid the rites of sorrow, or in the halls of festivity—there we find them rejoicing or lamenting in song."

Man's Prayer—God's Answer.

Show me thy ways, O Lord, teach me thy paths. (Ps. xxv: 4.)

I will instruct thee, and teach thee in the way which thou shalt go. I will guide thee with mine eye. (Ps. xxxii: 8.)

Preserve me, O God, for in thee do I put my trust. (Ps. xvi: 1.)

The Lord shall preserve thee from all evil, he shall preserve thy soul.

Help us, O God of our salvation, for the glory of thy name; and deliver us and purge away our sins for thy name's sake. (Ps. lxxix: 9.)

O Israel, thou hast destroyed thyself, but in me is thine help. (Hosea xiii: 9.)

Create in me a clean heart, O God, and renew a right spirit within me. (Ps. li: 10.)

A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart, and I will give you a heart of flesh. (Eze. xxxvi: 26.)

But I am poor and needy—make haste unto me O God. (Ps. lxx: 5.)

He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. (Ps. xci: 15.) E.

A little girl passing the Washington statue lately asked a lady who was with her if Washington was buried there. "No," said the lady. "Where is he buried?" said the little girl. "I don't know," said the lady. "Then I guess you don't read your Bible much," said little innocence.—*Newburyport Herald.*

THE ANTI-JEWISH REVOLT.

ESSAY READ BY D. B. MARX, ESQ., BEFORE THE YOUNG MENS' HEBREW ASSOCIATION OF THIS CITY, APRIL 29TH, 1880.

The intellectual world is busy with theories that present remarkable questions for solution. Religion as such, has ceased to attract the undivided attention of thinkers, and in its place has grown the study of society, the principles of whose science are now being formulated. The laws that govern the movement of mankind; that lie at the basis of the formation of great commonwealths; that control the destinies of governments; that seem to direct the efforts of struggling masses throughout the world are being surely uncovered by the patient and laborious work of students. For years a great protest has been heard against the enslavement of thinking men to theories, which in themselves, bring little or no beneficial result, and now in the stead of religious controversies, the best minds of the day are busy, not with the laws of religion, but with the laws of society. The misery, poverty, suffering and ignorance of the world have at last compelled the calcium light of investigation to be turned in their direction, and despite the facts shown, courageous workers are already in the field. To discover the controlling influences that have brought about the present condition of mankind is the mission of social science. This work being foreseen, the world is brought face to face with the most remarkable phenomenon of history, namely: the present condition of the Jewish race. Social science is busy with all questions relating to Judaism. A nation, and yet not a nation—a vast aggregation of humanity, permeating every nook and cranny of this wide world; giving themselves up entirely to local influences and surrounding circumstances, and still bound together as one people—in the great world, yet not of it—what a social problem the Jewish race has become? Can it be wondered then, that the study of this people proves such a fascination to social scientists and liberal churchmen? Do not the movements of the race, their influence, their future, demand careful and unremitting work? Even now, the magazines of England and Germany ring with stirring articles on Judaism and its professors. But while this great question is being raised, what part are the Jews themselves taking in its discusssion? Are they fully alive to the importance it has been given by the Christian world? Have the foremost men among our people, sprung into the ranks, fully equipped to combat ignorance, and show really what the Jewish race are doing, what to them appears their great mission? Have they removed the doubts and uncertainties surrounding this question, so as to admit a wise and profitable discussion, or have they stood meekly by, not adding one line of explanation; not removing one iota of misapprehension; not offering one ray of light to illumine the path to a correct understanding of their purpose and their hope? It may be suggested that I have wholly overlooked the efforts of our Rabbis in this direction, that I have forgotten that simultaneously with the appearance of Christian articles, our Rabbis in England, France and Germany, as well as in America have come to the front, disposing of the many inconsistencies with which we are charged, and defending the grand old faith with all the ardor of religious conviction.

But unfortunately, these contributions are but the exceptions that prove the rule. As to the religious bearing of this question, they have done well. But it is now time to take the question out of the sphere of religion, and treat it as a great problem in social science. The world knows the Jewish faith. All its principles are thoroughly understood. But the world does not understand the Jewish race. It does not know that the civil and religious liberty the race has enjoyed during the last generation has taken the question outside of the sphere of religious science and made it the great problem of social science. For many reasons, therefore, it is time that men of our faith, outside of the synagogues, should aid in establishing our position. Throughout the world, there seems to be a concerted attack against the Jewish people. The occasion for this attack we do not understand. It is not a religious battle. It is purely a question involving the relation of Jews as a race to the outside world. Even in America, where religious proscription is to-day unknown, we find repeated attempts to frown down the growing influence and prominence of Jews. We no longer find that their religion is the underlying cause, it is merely a society question. Therefore, in justice to ourselves, it is now time to discuss the question in its social bearings. Not only the Rabbis, but all men proud of our race, and its past achievements, should step boldly into the fight. This battle against prejudice; this struggle against the bitter and unfounded opposition of schools of writers; this manful assertion of our claims must draw leaders from all ranks.

When in consequence of the remarkable advance—politically, socially and commercially of our people in the more prominent European countries, a movement is set on foot, to resist, by all means, the increase of Jewish influence; when all of these efforts are directed against the political and social position of Jews, is it not time that the question were fought on other than religious grounds?

The final result of the agitation against the Jews, most noticeable in Germany, we need not fear. The world is not retracing its steps. Political and religious emancipation is the great watchword of the day. The political lesson that America has taught the world is bearing rich fruit. There is not a step taken on the European continent, in that direction, that cannot be directly traced to our free land. There is not a single decree ameliorating the condition of Jews in semi-civilized nations that cannot be traced back as the result of the political lesson our country has taught the world. Hence this *Anti-Jewish Revolt* must fail. It is born of religious hatred. It is fanned by certain elements in Germany, who find themselves outstripped in their various pursuits by this enterprising people. The great journals are in our hands. Our Falks and Laskers are in the council hall. Our Erlangers and Rothschilds control the financial destiny of Europe. A Beaconsfield sways the world. Why, wonder then, at a revolt! Would it not be strange if this sudden prominence of Jews in every department of civil life, in the Army, in the Navy, the Universities, the Forum, the Reichstag, did not fill the hostile party with rage and humiliation? Can human nature stand idly by when the best places in the Commonwealth are usurped by a people, who, but a while ago, were clamoring for civil rights? The same power that has lifted the Jews into prominence will determine this revolt. That power is intellect.

Deprived of equal rights, they sought refuge in their religion. Debarred from the enjoyment of civil offices of honor and trust, they stood by, quiet lookers on, watching humanity. Their opportunity has come, and by virtue of their capacity they have been called to occupy positions which are solely the reward of high intellectual attainments. In Europe, Jews lead great political parties. The world knows what has placed them there. During a single generation what race has accomplished as much?

But this advance carries with it the gravest problems. The changed condition of the Jewish people has not been accomplished without great cost. For centuries, a common religion, and more particularly a rigid observance of rites and customs, both religious and sanitary, held them fast as though members of one family. The great truth that persecution develops a strict observance of religion was remarkably illustrated in this case. But the converse is equally true. Absolute freedom of thought and action breeds independence of religious thought. While Jews were confined to the Ghettos, restricted in their choice of daily avocations, and shamefully compelled to adopt a distinctive dress, there was no fear of religious opposition within the ranks.

But to-day, what connection is visible between the daily life of the Jewish people and their ancestral religion? Have they clung to their faith as the great factor in their emancipation, or do they recede step by step from their old religious moorings as the combined influences of wealth and political privileges advance their material welfare? We know full well what our religion has suffered. *We are not blind.* Every move in the direction of freedom has been at the cost of our unity as a *religious* people, Judaism is pre-eminently a race religion, and just in proportion to the sweeping aside of its main observances to that degree is the integrity of the Jewish race menaced. This naturally leads us to a consideration of the main purpose of this paper, namely, the future of Judaism, and more particularly American Judaism. But let me remind you that it is not a sermon I am preaching. Had I time, I should have carefully traced the progress of the Jewish people from the middle ages down to the present. I should have elaborated the statements concerning the effect upon them of unlimited civil and religious liberty. But in the time allotted me, which, considering the nature of the evening's exercises is most generous, there is only room to jot down a few passing thoughts upon this most vital question.

Remember that, in what has been said or what is about to be said, *Religion has been and will be treated solely as a historical fact.* The future of Judaism means the future of the Jewish nation and in treating of the future of a historical people, their religion becomes a controlling factor in any such discussion and should be freely handled without fear of misconstruction. I do not propose to inquire into the *duty* of American Jews to obey the precepts of their religion. I simply intend to state their *attitude* toward their religious rites and customs, and therefrom deduce data to support any and all statements made herein. The man who would do less is cowardly. Sooner or later these issues must be met, and there can be no flinching. Things must be called by their right names. If the Judaism of our fathers is a thing of the past, let us admit it, and seek to explain away the lamentable fact. If that vocation, whose sole object is to lead the religious thought of our people, has lost its influence, is powerless to resist this mighty undercurrent of infidelity, let us admit it first, and then join hands to discover the underlying causes.

Fifty years ago, the great body of our people, united by a common bond of sympathy, held fast to everything pertaining to Judaism. The many customs and observances of the faith were rigidly adhered to. The synagogues were crowded with devout worshipers. The influence of the Rabbis was unquestioned. Our people were deprived of equal advantages, both politically and educationally. Therefore, as regards our position among the dominant race, we find it one of complete isolation. But how changed is all this, at present. This isolation is removed. In every walk of life, Jews join hands with their Christian brothers, They are seated side by side in the school-house; they meet in the Exchange, they become associated in business; they form deep friendships lasting through life. What will be the natural outcome of this close commingling? Is not the *future* of Judaism involved in this state of affairs? It may be objected that the picture is overdrawn, but let it be remembered that we are speaking of the rising generation. No doubt the present generation of American Jews draw the line, when their religious belief is affected. The thousands of Jews, who, since the great rush of immigration in 1840, and thereafter, have become American citizens, have had no occasion to look carefully into this question. Their religious training in their homes was such that the influence of the Christian world did not affect it to any appreciable extent. But we are not concerned to-night in the past history of Judaism. Let that take care of itself. We are looking forward to the future. The bearing of our fathers toward their religion is not our topic, but the bearing of their children and grandchildren toward the old faith is our theme to-night.

We have given to the world the grand conception of a religious Sabbath, which despite hardships, our people carefully and piously observed. The various holy days called the great masses from their daily work to the synagogue for worship. This universal worship excited the admiration of the world, and, in that fact, thinking men found the solution of the great problem of Israel's individuality. But is this true of us now? Upon the day sacredly set apart for rest, do we not work? Who dare dispute that American Jews to-day have practically no Sabbath? Children too young to be out in the world, and old people clinging to old customs compose in the main, the synagogue assembly. The observance of Jewish rites, customs and holidays has fallen into desuetude.

The Jews have a complete system of religious principles for their guidance theoretically, and in their daily life it is completely disregarded. The most unfortunate factor in this condition of affairs is the total indifference of the rising generation to this system. Whither are we moving? "The nationality of Judaism is a memory" says Prof. Marks, an eminent English authority on the Jewish race. But this merely refers to nationality as involving political autonomy, for surely there is to-day a Jewish nation in the sense of a race, though widely dispersed, yet bearing in their faces and religion their common origin.

This nationality, however, strongly marked to-day is being slowly undermined. Religion, it has been strongly asserted, lies at the basis of national unity. A common religion binds people together. Not a religion for one day in the week, but one that enters wholly into the daily life of a community. Such was the Judaism of the past; such is not the Judaism of this day.

"At present the fashion is (and among the Jews as much as others) to speak of religious influence as a separate spiritual force. But for those who look upon religion as concerned not only with the relations of men to God, but also with all the relations of men among themselves, the sphere of politics must pass more and more into that of religion, and no religion can be complete which does not present the spectacle of a community living out all its relations both private and public in harmony with its divine principle." So writes the Hon. the Rev. W. H. Freemantle, in the pages of the Contemporary Review, when treating of this same question, and none can fail to realize the truth there stated.

The Jewish people must halt. Their future existence as a people is dependent upon their religion. Widespread education has made them independent religious thinkers, and radical at that. There is no middle ground for Jews. They are either Jews or Atheists. If Judaism loses its hold upon them, they swing to the furthermost point of the circle and become pagan rationalists. Herein lies the great danger to Judaism. The world is leaning toward rationalism. The great splits in the Christian faith are rapidly approaching this belief. Nor is our faith exempt. The defection from our ranks, goes to swell the rationalistic school. The Society for Ethical Culture in New York City, numbers among its members many prominent Jewish citizens of the community. The followers of Schoenemann—Pott in San Francisco, are not all so-called Christians.

Look beyond the Atlantic, and European Judaism presents the same facts. We find numerous and magnificent synagogues, supported by a wealthy and influential class, but search beneath the surface, and we may well be startled. Of what avail is this outward show when religious observance is the exception and not the rule? What does the call for an International Congress of Jews in Paris mean? Ostensibly, to better the condition of the Jews throughout semi-civilized countries, but this is only an auxiliary object. The main purpose is to grapple with this great problem. This Congress intends to eradicate from our religious institutions, the by-gone relics of a past age; and to prevent a total collapse. In short, Jews have outgrown ancient Judaism. This is not strange. The world's history shows just such phenomena. New faiths are born. Beyond the fundamental truths of religion which are accepted by every religious system, all else is relative. That which distinguishes the one faith from the other is purely a human contrivance, shifting with the intellectual advance of a people. Not four hundred years ago, the world was ruled by Catholicism. The methods by which the priesthood ruled king and peasant were relics of an ignorant past. The world moved on apace. The great doctrines of self-government and individualism were becoming settled facts. Education was no longer the proud privilege of one class, and hence religious discontent was felt. But during the agitation, religion itself was not thrown to the winds; Paganism did not draw the multitude. No, the result was that the thousand and one ceremonials in themselves, by no means a necessary accompaniment of religion, were wholly swept aside. Martin Luther nailed ninety-five theses against Papal indulgence, on the gate of the church at Wittenberg, and Protestanism was born. This religious fact is likewise a great social fact. It altered the history of the world. No scheme of social science that aims at accuracy, will fail to treat of this wonderful religious movement as the greatest element in the modern history of the world. And for the same reason, no attempt to show the place of Israel among the nations of the earth can fail to take into account the great religious movements among her children, for Judaism has not always been stationary

For 1800 years, circumstances already alluded to, prevented any marked religious change. Persecution bound our people more closely. Their energies were taxed to devise methods of subsistence and not to conjure up religious discussion. And so it continued until the dawn of better days and at this time, just as the Christian world four hundred years ago stepped out and beyond rigid ceremonialism, but just in that manner are the Jews to-day leaving their ancient worship behind them. This movement is in its inception but it is plainly discernible. The constant agitation of all questions relating to this movement in Jewish papers conducted in an independent manner, ought to arrest the attention of the indifferent. Let them stop for a brief moment in their blind pursuit for wealth, and give some little thought to affairs that are *not* colored by a dollar and cents view. Far be it from the mind of any one to discourage the business energy of our people. The result of that energy has placed them where they are to-day. But is there nothing beyond this? Is life merely a ceaseless toiling for wealth? Is it not worth while to attempt to encompass the dangers surrounding the future of Judaism? Those who see the coming crisis in the religion of Israel, cannot expect the busy masses to critically examine the causes and devote themselves to an all-absorbing study of the same. But they do demand a recognition of this danger. They insist upon such an agitation of this question that the great body of Jews will be finally compelled to realize the critical condition of Judaism. This will bring about the new Anti-Jewish Revolt. Not one beginning and ending in fierce uncontrolled opposition; not one in a spirit of iconoclasm; not a revolt ignoring the sad lesson of the past; not an Ingersollian attack, breaking down where it cannot reconstruct; but one in the spirit of truth, in the hope that out of this tumult there will come to us as in a beautiful vision, a regenerated Judaism, such as will give full assurance for the future.

In the name of young Judaism, we claim the right to make this Revolt; in the name of young Judaism, we ask for a tremendous moral force that will enable us to guard the future of our historic religion.

We are not alarmists. We do not claim that the whole fabric of Judaism is falling to pieces. Like the careful mariner who, upon the first indication of an approaching storm takes his bearings, in the same manner must Judaism prepare for the inevitable issue. It may not come in our time. One generation in the lifetime of a religion does not determine a life and death struggle. In the course of a single lecture, five thousand years of religious history are frequently reviewed. Cannot we claim to forecast the future, at least a generation?

This Anti-Jewish Revolt will arrive at its maximum—possibly in our time. It will be peaceable; each side striving to ascertain the truth. It will be a battle of ideas, not one of the sword. Let us invite the widest discussion; let us strive to show how intimately blended are the future of the race and its religious conviction.

A distinguished writer, already quoted in these pages, asserts that "race and religious conviction" are the two factors entering into the result. The race as such, is still permanent and indivisible. Religious conviction, the other factor, is the disturbing element, therefore, whatever attempt is made to secure future Jewish nationality, must address itself in that direction.

Young Judaism is not found in the synagogues. It does not find what it needs, there. For that reason, in all the larger American cities we find institutions whose very existence show a desire for the perpetuation of race individuality. Organization is needed in every department of life to secure substantial results. Individual effort, however exerted is in itself feeble. Here at our very door do we find a representative Jewish institution awakening to the importance of these truths. These clubs have sprung from necessity. They are the only organizations, apart from those benevolent in their purposes, that tend to preserve the individuality of the Jewish race in these latter days. They are constantly widening their influence. Their work is appreciated. Their existence is a silent rebuke to those who wander from the faith. But they are not Sabbath-schools. They are not associations of children. Their members are capable of discussing Jewish questions as earnest men, full of reverence for the past, and full of hope for the morrow.

THE PRESENT CONDITION OF THE JEWS IN JERUSALEM.

The Jews of Jerusalem are divided into two great bodies, the Sephardim and the Ashkenazim. The Sephardim number about 6,900, and, assuming the total population to be 15,000—as is probable—the Ashkenazim are more numerous by about 1000 than they. Each great division is divided into communities, having their separate internal governments, representing the countries or provinces, whence those composing them originally came. Of these "communities," there are, as far as I can ascertain, in all, seventeen. The "Hassidim," chiefly from Russia, are a remarkable sect. This sect was founded some 150 years ago by Rabbi Israel Baal Shem-Tov (Besht) as a reaction against the coldness and narrow-mindedness induced by the study of the Talmud so) its founder asserted) to give vent to a more emotional religion, and to give more importance to the law, which was being superseded by the Talmud. The founder had visions, and recounted miracles which he asserted he had performed. The present followers, and they are numerous and powerful, study the Talmud equally with the rest; but there is some slight peculiarity in their synagogue service. They have great faith in their rabbis, to whom they resort for advice in all temporal matters, which advice they implicitly follow. There are about ten families in Jerusalem of the Karaites, who accept the law, but not tradition and rabbinical teaching. They have no synagogue of their own, and, although a large sum of money was once sent for their support by a rich member of the sect, they are very poor and have not prospered. Perhaps nothing strikes the Jewish visitor to Jerusalem with so much deep and heartfelt pleasure as to see all the rites and ceremonies of his faith so thoroughly and so freely carried out. The Sabbath is a real day of rejoicing and of complete suspension of work. The poorest indivdual endeavors to make some difference, for the better, in his food and in his garb. The synagogues are crowded, and all the services are fully attended throughout the day. Sabbath really begins, and ends, too, at sunset, varying with each week. The Jews are together, and Judaism is thoroughly carried out. The agricultural ordinances are respected. No fruit is gathered during the first three years of the tree's growth; the Sabbatical year and *Maaser Terumah* meet with due honor. It is a picture, in little, of what it would be were we restored; as regards religious observance only, be it understood. The Sephardim all wear the dignified and beautiful Oriental costume, even those who adopt European dress in the week assuming it on the Sabbath. The Ashkenazim mostly maintain the garb of the the country whence they came. The Russians and Poles wear the long silk, or cloth, gown and fur cap; the Germans the quaintly-cut coat, and flattened wide-awake of the early part of this century, and the variety of costumes is picturesque in the extreme. All unite in cultivating the "love-locks," or pieces of hair left long, and brought down in front of the ears, curled into ringlets by some, and left untouched by others, the wearing of which is founded on a passage in Leviticus 19:27, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."

It is the fashion to accuse the Jews of exceptional uncleanliness. This is unjust. The laws concerning ablution are thoroughly carried out, although the water supply of Jerusalem is atrociously bad, and, just now, the water is selling in the city at a high price, in consequence of the scarcity of rain. The morality (according to the conventional acceptation of the term) of the Jews of the Holy Land is exceptionally high. But this is, in a measure, the result of a great evil. The rabbis have ordained that no man shall pass the age of eighteen unmarried. It it no uncommon thing, therefore, to see husbands and fathers of sixteen years old, and wives and mothers of fourteen. The offspring are weak and sickly, as a natural result. The marriage is a matter of arrangement, the pair never seeing each other, frequently, till their wedding day, and it being considered highly improper, even if they know each other, for them to converse within a year preceding the happy event. Facilities for divorce are large, but, to the credit of the Jews be it stated, are rarely resorted to. Among the native Jews polygamy is not prohibited, but only seven instances, even of a dual *menage*, exist in Jerusalem. The marriage ceremony lasts seven days, during each evening of which the parents are expected to receive company, the bride and bridegroom sitting under a canopy upon a dais. The local opinion as regards early marriages, hardly suited even for the indigenous Jews, is now undergoing a marked change. A terrible thing is the rapidity with which the dead are buried, not alone among the Jews, but among all dwellers in Jerusalem. Among our people, as soon as the breath is out of the body it is washed inside and out, and buried forthwith, and the grave closed up. In ancient times the grave and coffin were left open until death was unmistakably proved, and this course should be reverted to. It is but natural, where religious feelings are so deeply intensified, that some amount of superstition should creep in. Many children wear amulets of quotations from the Bible, written on vellum, and inclosed in bags, and the sculptured representation of an outstretched hand, as a protection against the "evil eye," is seen over many doors. The Cabala and cabalistic writings are largely studied, and one rabbi, pale and worn-looking, was pointed out to me as a man who once had immense influence—who was a rabid hater of secular education and progress—but who had injured his prestige through assuming Messianic attributes. Jerusalem has no general journal of any kind, but the Jews possess two weekly newspapers, both published in the Hebrew language. There are, as may have been inferred, two parties among our co-religionists in Jerusalem—the party of progress, encouraging secular education; and the party of the rabbis (or rather of the Ashkenazim Rabbis), opposed to everything but the maintenance of the present state of things. Both are sincere, and both have but one object—the due upholding of the dignity and observance of our common faith. Hitherto the Rabbinical, or retrograde party have proved the stronger, and it remains to be seen whether they will continue to do so, in face of the march of civilization and of the unhappy material condition of the Jews of the Holy Land.—*The Jewish Chronicle*, (London).

Our Broad Domain.

Webster's eloquent description of the British empire is familiar to every reader, but we doubt that it is generally realized that we, too, have a dominion on which the sun never sets. It will scarcely be believed, perhaps, without an examination of the maps, that San Francisco, instead of being at the western limits of this dominion is only about midway between our eastern and western limits; and yet it is a fact that the farthest Aleutian isle acquired in our purchase of Russian America is as far to the west of that city as Eastport, Maine, is to the east of it. Between the northwestern limit of Washington territory and the southeastern limit of Alaska there is a break of a few degrees, but with this slight deduction, our territory extends through one hundred and ninety-seven degrees, more than half way around the globe. Hence when the sun is giving its good-night kiss to our westernmost isle on the confines of Behring's sea, it is already flooding the fields and forests of Maine with its morning light, and in the eastern part of that state is more than an hour high. At the very moment when the Aleutian fisherman, warned by the approaching shades of night, is pulling his canoe toward the shore, the wood-chopper of Maine is beginning to wake the forest echoes with the stirring music of his ax; and by the time this fisherman has crawled into his hut, the operatives of eastern factory towns are emerging from their cottages or tenements, and, by many converging ways, are hurrying along toward the whirring hives of industry in which by scores or hundreds together they pursue their daily toil.—*Selected.*

A Poser.—Maud: "Mamma, where do people go to when they die?" Mamma: "Oh, you must not ask such questions, dear; you will understand all about it when you grow older." Maud (after thinking about it for some minutes): "Mamma, do you know all about it?"

The Jewish Times

SAN FRANCISCO, CAL.

PUBLISHED WEEKLY ON FRIDAYS

By The Times Pubiishing Company.

S. BACHRACH, Editor.

TERMS—IN ADVANCE:

Per annum, - - - - $5.00
Per month, - - - - 50 cts.

Articles intended for publication must be accompanied by the writer's name and address.

Communications for insertion should be addressed to the Editor JEWISH TIMES; all others to THE TIMES Publishing Company, 331 Kearny street.

THE JEWISH TIMES is for sale at I. N. Choynaki's, 34 Geary street, Levin & Son, 830 Market street, and "The Baldwin" News Stand. Price fifteen cents a copy.

AGENTS FOR THE JEWISH TIMES.

Herbert Baldwin, Stockton, Cal.

San Francisco, Friday. May 14, 1880.

SHEBUOTH.

To-morrow evening commences the festival of Shebuoth—a festival which always has, and ever will remain an honored one among the Jewish feasts.

Thousands of years ago, the great liberator and law-giver, Moses, after having with God's help, taken the Children of Israel out of the land of Egypt and the House of Bondage, led the newly freed nation to the foot of Sinai's Mount, and after due preparation, gave them God's Law. What a solemn occasion it must have been—the great Jehovah condescending to let His awful voice be heard unto Israel, commanding them to go forth among the nations of the earth, and to carry the laws of obedience to Divine authority, and of morality and fair dealing among men to all future ages.

This festival celebrates the day upon which our Heavenly Father selected Israel, to be unto Him "a peculiar people, and a kingdom of priests," through whom all nations of the earth were to be blest.

What sublime reflections should arise to the minds and hearts of those who consider the greatness of the day, upon which the Decalogue was given to man by his God. The world's history does not contain anything to equal it. The precepts of all the law-givers and legislators of modern times may be searched in vain for anything that can compare, either in simplicity or sublimity, to the Ten Commandments. When we consider what Israel's position had been for hundreds of years previously—when we consider the great events in their history which preceded the giving of the law, we should remember the festival of Shebuoth with pleasure and with pride. Nor is it one to be passed over lightly. The Bible tells us that upon three festivals shall the Children of Israel appear before their God with their offerings according to their means, viz: Upon Passover, Pentecost and Tabernacles.

How Israel has carried out the mission given to it at the base of Mount Sinai, by the voice of the Eternal, may be judged by the fact that the Decalogue is recognized by all civilized nations as the corner—stone of all law and of all morality! An eminent writer speaking of Israel, says: "Faithfully have they performed the in-"junction inculcated upon them by Moses, "when he exhorted the chosen people per-"petually to observe these sacred laws, "and he could say without fear of contra-"diction. 'These words the Lord spake "unto all your assemby in the Mount, "out of the midst of the fire, of the cloud, "and of the darkness with a great voice, "and he added no more.'" Human ingenuity could not have devised such a code of morals or of justice as that given upon the anniversary of the "Feast of Weeks." by Moses, at God's command.

Ages will roll by; nations will pass away; systems of religion will rise and fall, but the Decalogue—the gift of God to man for his rule and guide through life—will remain imperishable; will exist as long as the world itself. It is for this reason, that we observe this solemn festival. It is for this reason that we appear upon this day before our Lord. True, we do not celebrate it in the same manner that we did in former days, but we nevertheless celebrate it in a manner becoming to the progress of the times. At this writing, instead of offering sacrifices, as in the days of the Temple, we decorate our places of worship, and assemble in prayer and thanksgiving to the most High. A modern innovation has introduced the beautiful ceremony of the confirmation of the young people. and the inculcation upon them of the precepts given on the Mount in the wilderness, as well as the transmission to them of the great mission given to their forefathers. If we should be proud of our selection, we should be more proud to look back at our history and see how well we have performed our duty.

Thrones have crumbled, nations have dissolved into thin air, but Israel still exists as the solemn protest against idolatry in every form. And as the indubitable proof of their unity to God!

SUGGESTIONS.

Next Sunday the Feast of Weeks, *Shebuoth* will be celebrated with unusual solemnity, and we have no doubt that all the synagogues will afford us opportunities to fill our souls with devotion, and to feast on brilliant music and elaborate sermons, and last but not least, witness the beautiful ceremonies incident to the rite of confirmation. The services generally commence at 10 o'clock A. M., and the holiday falling this year on Sunday, the occasion will certainly be hailed with great delight, prominently so by our young Israelites whose anxiety to attend divine worship once a year (or less) we will not attempt to portray. It is lamentably indescribable; however, we hope they will all come. The young ladies will be there in all their lustrous beauty and glory, and they never very seriously object to being observed and admired. We use this practical opportunity to advise those men and women, irregularly inclined, (religiously speaking), not to come at just the precise hour of ten or before, but by all means be a little late; to enter, for instance, during some very solemn prayer; or, during the sermon. The preacher likes to be interrupted—it inspires him to loftier flights of eloquence—or, during the confirmation ceremonies; select the moment that the children are engaged in offering up their prayers; stare at them, and if possible employ every device to distract their attention and disturb their devotion. Cause all the commotion you can, and be sure to keep up a running conversation with all within your hearing, and let the world know that you have come without being obliged to assure anybody that you have been there. You will be kindly remembered and Heaven will reward you for having brought so great a sacrifice as to attend divine worship, even though but once a year. Don't stay too late, but leave during the benediction. It will enable you young men to procure a prominent post at the door, where you can see everybody while passing out, and everybody will in turn observe and admire your splendid appearance. You will establish a reputation, and if the vigilant eye of the *Shames* does not photograph you it will be because you have heeded our advice, which the kindness of our heart prompts us to tender you gratuitously.

THE JEWS IN RUSSIA.

Despite the representations that have been made at various times by the European powers to the Russian Government, and the promises that have been conveyed by the Czar's cabinet, to our venerable co-religionist, Sir Moses Montefiore, the persecution of the Jews still continues. Why such extraordinary harsh measures should be taken against them appears very strange, especially to us, who are ignorant of oppression's mandates.

There are some who urge, as a motive for the maltreatment of the Jews, the fact that the assassin of the Czar, Melikoff, was a Jew. But this assertion is untrue. The would-be regicide, though of Jewish birth, long since became a convert to the Christian faith. Jews in Russia, as a class, are not the most enlightened, and they could not be prevailed upon to engage in any unlawful political work. The causes lie deeper, and if thoroughly ventillated, would be found to exist in jealousy, incited by the growing commercial supremecy of the Jewish people. The attention of the reader is called to an article in another column entitled "The Jews in Russia."

"The machineries of life and death are within us. The tissues that hold these heating powers in their place are often not thicker than a piece of paper, and, if that thin partition were pierced or ruptured, it would be just the same with us as if a cannon ball had struck us. Death is inseparably bound up with life in the very structure of our bodies. Struggle as he will to widen the space, no man can at any time go further from death than the thickness of a sheet of paper."

And yet, how men abuse their bodies—say, in a prize fight, in a walking match, in a race of endurance—say, at a dinner among gourmands, on a drunken spree, in a night at cards, in a gambling saloon. Too many of us are daily falling into some overstrain, or other abuse, of our physical powers, which will tell on us, if not soon, by and by, when shadows fall strangely across our path, and tinges of pain steal in, and age (perhaps prematurely) sifts ashes on us, and we begin to wonder whence all this dust and rust can come, covering all we wear, and all we touch.

THE essay of Mr. D. B. Marks, read by him before the Young Men's Hebrew Association, is published in full in these columns. The title of the essay, considering the context, is sufficiently anomalous to provoke a desire to become acquainted with the essayist's thoughts, and though the ratiocination may be considered heretical by some, the article will amply repay perusal.

What Constitutes Nationality. X.

Among the resolutions passed by the second synod at Augsburg in pursuance of a motion made by Dr. Jacob Auerbach of Frankfort-on-the-Main, one is to this effect: "Judaism has, since its earliest existence, passed through many phases of development, and in them more and more unfolded its true character. A new and most momentous turning-point has now been reached in its history. The spirit of a true knowledge of God and of a pure morality more and more fills the consciousness of mankind, and grows every day more distinct in the life of nations, in state and public life, and in art and science. Judaism gladly recognizes in this fact an approach to those aims which have, at all times, been its beacon-lights on its path through history."

It is difficult for outsiders to penetrate the essence of the unostentatious Jewish idealism. When Pompey came to Jerusalem, entered the temple, and advanced as far as the Holy of Holies, he was surprised not to find there the image of a God. The God without an image was not visible to his spiritual eye. The testimonies that the spirit of Judaism has been completely grasped, are rare, but important. Goethe, who is above suspicion of having been a friend to the Jews, said: "The Israelitish people was never of much use, as its leaders, judges, guides and prophets have reproached it innumerable times. It has few virtues, and most of the faults of other nations." Nevertheless, he continues: "But in independence, firmness, bravery, and if all this fails, in tenacity, it has no equal. It is the most tenacious people on the earth; it is, it was, it will be to glorify the name of Jehovah through all time." Do not these words remind us of the utterance of Jeremiah. "Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea that its waves thereof roar; the Lord of hosts is His name. Only if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." But what is it that gives this race its eternal mission?

One principle reason is advanced by Peshel, the most distinguished ethnologist of modern times: "The profound significance of the history of Israel lies in the fact that this people was compelled, by its experience and continual suffering to deepen and purify its conceptions of God. Of all the nations of antiquity, the Jews alone possess a history that endeavors to recognize in terrestrial affairs a law of moral order." "Even in the more ancient writings of the Talmud, we notice the tendency to leniency and humanity, which Christianity raised to an ideal doctrine of the consolation of the oppressed, from which more than eighteen hundred years it drew is best powers. But those Talmudic passages descend from the time of the Babylonian captivity of trials and tribulations, and it was the purifying school of self-experienced misfortune that rendered them soft, tender and loving to others."

Now let us see with a feeling of joyful gratitude how a German philosopher, Professor Herman Lotze has looked deeply into the Holy of Holies of Judaism. He says: "Among the nations of the East that have theocratic constitutions, the Hebrews appear like the sober among the drunk; to aniquity, to be sure, they seemed to be the dreamers among the waking.

(To be Continued.)

FOR SWEET CHARITY.

THE ISRAELITSCHER FRAUEN VEREIN.

Last night Platt's Hall was literally packed by an audience, who assembled early in the evening to enjoy a programme which, for variety and general excellence has never been excelled. The committee of the "Israelitscher Frauen Verein" should be congratulated for the effort they made in having their performance pass off in so satisfactory a manner. Generally at performances given in aid of charitable associations, the bill of fare provided is weak and much must be charitably swallowed since the whole is for charity. At Platt's Hall last night, the spectators had nothing to complain of on that head. The concert, under the direction of the best violinist on the coast, Mr. Henry Heyman, was alone worth the price of admission, leaving aside the very interesting performance given by the Dramatic circle of the CONCORDIA. The opening piece, the Septett of Hümmel's, was artistically interpreted by Messrs. Espinoza, Heyman, Coursen, Hinrichs and Muller. It is a great pity that a regular series of chamber music, interpreted by artists like the above gentlemen proved themselves to be, cannot be supported in a city like ours. Miss Hattie Simon followed with a well rendered song, "*Loin du Pays.*" Master Edgar Strauss, a remarkably clever and handsome lad, a pupil of Mr. Hinrich's, we believe, performed on the cello Kummer's "*Fantasie Russe,*" in splendid style, his tone being remarkable for one so young in years. Mrs. J. Stern sang an aria from Bellinis' Romeo and Juliette, in a charming manner. Her voice, although somewhat tremulous, occasioned no doubt by excitement, rang clear and sweet, earning her a hearty round of applause. Senor M. Espinoza's rendtiion of Chopin's *Concerto* won him many admirers. Unquestionably, M. Espinoza is the most delicate and artistic pianist among us. Miss Josephine Wolfe gave in a good style the song by Heiser, "The Grave on the Heath." From the very earnest applause which was extended to this lady, it was evident that she had captured the audience with her sympathetic, though powerful voice. The gem of the evening, however, was the next number, the violin solo Vieuxtemps "*Reverie*" by Mr. Henry Hyman. The writer has heard the great violinist, the author of the composition, play the "Reverie" before a circle of select friends. So faithfully, and with so much feeling, and so *en rapport* with the author did Mr. Heyman seem to be, that the scene wherein the composer so conspicuously figured was vividly re-produced. No greater praise can be bestowed on any artist than to say that he has perfectly interpreted the author's meaning. Mrs. J. Frowenfeld closed the concert part of the programme by rendering in a dramatic and forcible manner the Roberto, *Romanza E scena* (Meyerbeer). A word of more than ordinary praise is due to Mr. Edgar Coursen for the sympathetic manner in which he accompanies on the piano.

The entertainment closed with the play of "All that Glitters is not Gold." Mr. C. L. Ackerman as Stephen, Mr. E. Kalisher as Jasper, and Mr. C. Hart as Frederick Plum, deserve commendation for the painstaking manner in which they played their respective parts. Mr. B. E. Barinds as Sir Arthur Lassell, looked and acted the part excellently. The droll presentation of Toby Twinkle by Mr. M. Sahlein, elicited bursts of laughter. The factory girl, Martha Gibbs, in the hands of Miss Carrie Heller, was natural and lifelike, as well as very pretty, especially in the neat ball-room dress. Miss Hattie Stern invested the part of Lady Leatherbridge, with all the eccenricites of manner the part calls for, the only fault that could be found—if fault it can be named—the lady looked too handsome for the part. Miss Flora Schönwasser, a very pretty blonde, played the somewhat uninteresting character of Lady Valeria with grace and a great deal of force, showing that her histironic talent is not of an indifferent order. The stage setting was magnificent, rivaling in point of completeness of detail, some of our very best theatres. Altogether the performance throughout was of a high order of merit, deserving the loftiest meed of praise.

We have seen many floral offerings, but we do not recollect having seen such a wealth of flowers as were contributed to the ladies who participated in the entertainment. All the prominent florists were seemingly subsidized for the occasion, and the rarest ingenuity was exerted in the construction of the many varied and elegant pieces.

WEDDING CHIMES.

The nuptials of Miss Aggie Lash and Mr. David Jacobs, were solemnized last Sunday evening at the residence of the bride's parents, 511 Eddy street. It was a social event which had been eagerly awaited by their many friends who were gathered upon the occasion. The spacious parlors were elaborately decorated with flowers, and the trailing ivy gracefully entwined the inviting smilax. A large marriage bell built of orange blossoms, depended from the ceiling, beneath which the bridal pair stood during the ceremony. The music poured forth the wedding march, and the bridal party entererd the parlors in the following order:

Miss Nonie Lash and Master Samuel Lash; Miss Mamie Lash and Master George Simon; Miss Ida Simon and Mr. George Lash. The young misses were attired alike in white satin Princesse dresses, panier back and puffings trimmed with point lace and ribbons. Miss Tillie Simon, a bridesmaid, wore a very handsome rose pink silk and satin dress trimmed with fringe, with coat-tail basque and skirt with puffed pleats. Her hair was bunched in curls and finished with pink roses; no ornaments but a large crushed rose to finish the ruching at the neck. She was attended by Dr. S. S. Kahn. Miss Lizzie Lash, eldest sister of the bride, wore a pale pink satin brocade and satin, made similar to the dress above described, and she wore like ornaments. Her attendant was Mr. E. L. Swarts. Mrs. Apfel, sister of the bridegroom was accompanied by her brother, Mr. Ben. Jacobs. She was attired in a black Turk satin, en-train, trimmed with corduroy satin and jet. Mrs. Lash, mother of the bride escorted the bridegroom, Mr. D. Jacobs. Her dress was of brown and gold Turk satin, trimmed with fringe and ornaments of natural pink and white camelias. The bride followed, leaning on the arm of her father. Her robe was of white satin, Princesse, with combination of puffs and pleats in the front, and finished with box pleating below. The back, which was in panier style, was very tastefully draped with orange blossoms, and the entire dress was trimmed with point lace. The hair was very plainly arranged in long curls, and to the vail were attached sprigs of orange blossoms extending in clusters the entire length of the vail.

The ceremony was performed by Rev. Dr. A. S. Bettelheim, and was both solemn and impressive. After which, congratulations were extended and dancing was begun. Refreshments were served at intervals, and at 11 o'clock the guests were invited to the lower hall, whieh, under the manipulation of the celebrated decorators, Piper & Co., had been rendered a confusing scene of charming and picturesque decorations. After partaking of the generous banquet, many pleasant sentiments were proposed which met with happy responses. Dancing was resumed and continued until 3 A. M., when the merry party bade adieu to the joyous scene.

Local Lines.

THE B'nia B'rith Hall Association has declared a quarterly dividend of two per cent.

COLUMBIA Lodge, I. O. B. B., will hold its annual picnic, Sunday, July 11, at Badger's Park.

THE Montefiore Club has issued invitations for a reception at B'nai B'rith Hall, Wednesday, June 2d.

THE Young Mens' Hebrew Association of Oakland, will give a social at Millington Hall, next Sunday evening.

JULIUS BIEN, ESQ., President of the Executive Committee of the Order B'nai B'rith, with his estimable wife, are in the city.

THE Graduating Exercises of the Girls' High School will take place at Union Hall, next Thursday afternoon.

THE "Merry Makers" announce their second Dramatic Entertainment for Wednesday, May 19th, at Saratoga Hall.

THE seventh reception of The Minerva Club will be held at Saratoga Hall, Tuesday evening, May 20th. The entertainment will be of an entirely literary character.

THE Ophir Social Club, composed of members of the Ophir Lodge, I. O. B. B., will give their first annual picnic at New Willow Grove Park, W. Berkeley, June 6th.

AT the Beth Israel Synagogue, Turk street, the *Shebuoh* services on Sunday next, will be exceptionally interesting. The interior has been very tastefully decorated with flowers and evergreens. Thirteen children will receive the rite of confirmation.

NEXT Sunday, the first day of *Shebuoth*, at The Temple there will be twenty-three confirmants; at the Mason Street Synagogue, nine, and the Taylor Street Synagogue, thirteen. Sermons appropriate to the hour will be preached from the respective pulpits.

AT the meeting of the "United Bar" of San Francisco, held last Saturday, resolutions of respect to the memory of the late Judge Daingerfield were adopted, and the Chair appointed members of the Association to present the resolutions to the various Courts, and to move that they be spread in full on the minutes. Among the attorneys so appointed, we notice three Israelites, viz.: C. L. Ackerman for Superior Court, Dept. No. 10; Walter H. Levy for Superior Court, Dept. No. 12; and Jos. P. Joachimsen for the United States District Court.

MR. AND MRS. Henry Froomberg celebrated the twenty-fifth anniversary of their marriage last Sunday evening, at their residence, 326 Tyler street. Extensive arrangements had been made for the occasion, and the parlors were handsomely decorated. A large number of friends were in attendance, who attested their appreciation of the event with valuable gifts of silver and floral offerings. During the progress of the festivities, which were prolonged until a late hour, the happy couple were honored with a serenade by Andres' full band.

The highest greatness is that which is unconscious of itself. The very forthputting of an effort to be great in any direction indicates that we lack that greatness. How true this is in art, for example, everyone who has had an artist among his friends can tell. The greatest achievements made by a sculptor or painter have been those in which they have been least conscious of their greatness. So too, in the religious life, which is the grandest of all arts, we have not yet attained so long as we are conscious of exertion. If I make an effort to be humble, then very clearly I have not reached the perfect humility; for if I had, that grace would sit upon me as unconsciously as do my garments. "Moses wist not that the skin of his face shone while he talked with him."

Fraternal Societies.

As it is intended to make this column of general interest, communications upon subjects contained therein will be gladly received and impartially treated.

I. O. B'nai B'rith.

IS THE ORDER OF B'NAI B'RITH IN ANTAGONISM TO THE SYNAGOGUE?

(Continued from last week)

The position of Rabbi is not simply a profession, but it is also one whereby a livelihood is gained. Some of those who occupy that important station have been known to preach what is termed "Orthodoxy," and "Reform," by turns, according to the amount of pay!! We mention these facts because the Rabbi constitutes, or should constitute a component part of the Synagogue, and because his utterances are the official exposition of the views entertained at the particular House of Worship, over whose destinies he presides, and its course and policy are, in most cases, shaped by him.

It is not much more than two years since Rev. H. S. Jacobs, of the Congregation B'nai Jeshurun, in New York City, announced from his pulpit that "Judaism does not teach a Hell." Others, occupying similar stations, proclaim, perhaps not so publicly, that Judaism does not teach a Heaven. While the larger number preach sermons about God, and about the Devil, as though they were upon the most intimate terms with both of them—a privilege denied to other mortals! With such divers ty of opinions among the few selected to study and teach Theology, it is but natural that the masses should make their choice of belief, following which ever school gives to their minds the most comfortable theory in regard to the unknown future, and shaping their lives in accordance with their respective beliefs.

The synagogue is the place where we are taught our duties towards our Heavenly Father. It is the scene upon which we are instructed how Eternal Salvation can be obtained for us individually. But after its portals are closed upon us, no practical illustrations are, or can be furnished us which avail us in our every day life. As children we are taken there without the full realization of the solemnity of the place, or the lessons sought to be inculcated upon us. The prayers are sang—not said—in a language foreign to our ears, and with the full import of which we are totally unacquainted, while these visits occur at intervals during which we are left without further information on the subjects there discussed. Upon arriving at manhood's estate, other cares require our attention, other scenes demand our presence, and should we enter God's house occasionally, it is as a concession to our conscience, or, perhaps, to public opinion!

While the synagogue ministers to our spiritual wants, it does not permit us to discuss the means of obtaining the soul's salvation—it does not minister to our daily necessities. Should we be taken sick, it does not provide means to alleviate our pain. Should we hunger, it does not give us bread. Should we be naked, it does not clothe us. If misfortune overtake us, so far from consoling us, it strikes our names from the roll of membership if we are prevented from paying pew rent. We are fully aware that the complaints we make can neither be prevented nor rectified. This is so, simply because the synagogue has functions to perform of a nature different to that of a fraternity. In the synagogue the theory is taught, in a fraternity, the practical teachings are inculcated, not by precept alone, but also by example. The Order of B'nai B'rith has undertaken, and is daily accomplishing the mission that the synagogue has been unable to accomplish. It has agreed to and does fill the void that the House of Worship cannot bridge over. It has been instituted to unite all Israelites upon one common platform—that of race. We care not whether the candidate be Orthodox or Reform. We care not whether he be able to pay large premiums for front seats. All we ask is that he belong to our race, and be a person of good moral character.

"The pride of wealth—the pride of birth,
We banish from our door;
Receive the humblest son of Earth—
If true, we ask no more!"

In our halls, lessons of obedience, of honesty and uprightness, are inculcated. Charity, too often mistaken for alms-giving, is taught in its fullest sense. Benevolence and brotherly love are the pillars upon which our institution rests. Our order is founded upon nought but the purest and sincerest motives. Its aim is to alleviate suffering, tend at the bed-side of the sick, smooth the pillow of the dying, perform the last sad rites at the grave, and to care for the widows and orphans with all a brother's love.

Upon our floors, and in our halls, *all* Israelites are equal. What care we for

the accident of birth or of station? The synagogue seeks to bring men nearer to God, while our order brings them nearer to their fellow-men. The synagogue seeks to minister to the spiritual wants and we relieve the material necessities—leaving dogmas to be settled by others. And when death summons a brother to his "peaceful home" he may commend his spirit to God, in the full confidence that his loved ones will not starve. Our mother Earth will proudly cover him up in her bosom, but he will not be forgotten, for his memory will remain green in the hearts of those to whom he has been a brother, and who loved him as such.

The synagogue does good in its sphere—it fulfills its mission—but what it lacks our Order furnishes and completes. We teach men to be good, solely for virtue's sake, and to shun evil simply because it is repugnant to God.

Each performs good deeds, and if both should ever stand before the Judgment Throne, each would receive the enconium "Well done, thou good and faithful servant." The synagogue and the Order of B'nai B'rith are *not* in antagonism. They are (or should be) in perfect unison. They can, and ought to be, brothers in the golden band of friendship and concord, and their sole emulation should be to see who can best work and best agree. J. P. J.

ON Wednesday evening, Oakland Lodge paid a fraternal visit to Ophir Lodge of this city. Seldom has a room been filled better than was Ophir Lodge upon the occasion referred to. The visiting lodge was represented by an unusually large number of members of the Order, and in the hall could be seen the well known faces of members of various other lodges meeting in B. B. Hall. During the evening, Julius Bien, Esq., President of the Constitution Grand Lodge, entered the hall, accompanied by Grand President J. Cerf and other officers of District Grand Lodge No. 4. Addresses were made and a banquet was tendered the visitors.

Free and Accepted Masons.

"SIT LUX ET LUX FUIT."

Utility of the Masonic Institutions.

What good? What benefit is to be derived from the movement made on the Society instituted? What contribution does it offer to human progress and happiness? Or, to sum up the whole force of such pertinent enquiries by a single question, what is its utility among men?

Apply this question to the Masonic Order, and how shall it be responded to? To demonstrate the practical worth and usefulness of Masonry as it exists in our time, it is not sufficient that we point to the ancient glory, and to the prestige gathered out of the past; not enough that with a justifible pride we call over the illustrious names that illumine the roll-call of our Institution, and trace its progress marked by so many gratifying tokens of one sort and another. It does not sufficiently meet the question raised to bring forward the fact that Masonry has lived a long life, that it has generally been found on the side of popular rights and in the front rank of civilization, always flourishing the best in localities where thought has been most free and intelligence most advanced. There is satifaction and inspiration in recalling these things. As Masons, we may well thank God and rejoice, when we review the past, colored with so glorious an illumination, or when we count up present acquisitions and resources that give to our Order its commanding position in the world. But there is such a thing as departed glory. So institutions and systems have flourished for a while, and then gone back into the the darkness of night. Symbols, words, signs, formulas, may perhaps remain, but the true meaning has gone out of them as the world has drifted away from their real significance and vitality. Thus geologists will point out old sea-beaches far inland, and tell us that the ocean used once to flow, though now only such faint vestiges remain. It is so with Masonry. Has it only a name to live by? Has the real life departed from its teachings and traditions? Has it lost all claim to a present and actual usefulness?

The negative of these questions must be affirmed. Masonry has a right to exist, not because of its former rank and glory, but it has a present service to render the world. And its utility here and now does not depend so much upon its history and its traditions, its numbers and its resources, as upon the peculiar capabilities and tendencies of the Institution to bring men into social accord; to awaken the sympathies and stimulate the affections, by means of which the highest zest of life is communicated. Brotherhood is the word it repeats and makes emphatic all the world over. Charity, two-old meaning of benevolence and love, is the call it announces in no uncertain terms, as it seeks to turn men from self-ishness, and brings them into fraternal relations, so that they shall care for each other with mutual regard, and perform the works of a practical beneficence.

Married.

JACOBS—LASH—In this city, May 9, by Rev. Dr. A. S. Bettelheim, David Jacobs to Aggie Lash, both of this city.

KAMPNER—SCHOENFIELD—In this city, May 11, by Rev. Dr. A. J. Messing, Mark Kampner to Rosa Schoenfield, both of this city.

KELLNER—LANDO—In Somersville, Cal., May 12, by Rev. Dr. A. J. Messing, Abraham Kellner of Nortonville, Cal., to Adeline Lando of Somersville.

The Dry Gold Washer.

Attention is called to the above new invention. It is one of the most notable improvements of the age. By its use thousands of dollars can be saved. From a brief description of it in these columns, its merits can neither be explained or appreciated, but miners and others would find it greatly to their interest to call and see the workings of this valuable machine at No. 5 Beale street, near Market, where it is in daily operation.

Dyeing.

Speaking from personal experience, we know that gents' suits, lace curtains, wool and silk goods, ladies' suits, shawls, cloaks, furs, foot-mats, feathers, kid gloves, neckties, crepe, veils, velvets, etc., can be cleaned dyed and repaired better and cheaper by JOHN F. SNOW & Co., than any other establishment on the Coast. Goods can be sent by mail or express from any part of the State, and will be returned by the same method. Remember we have no branch office in San Francisco. Our address is 633 Market street, under the PALACE HOTEL, and our OAKLAND Branch is 1063 Broadway.

CHAS. J. HOLMES,
Proprietor.

The States.

NEW YORK—The Rev. Edwin Chapman, late of Hartford, Conn., has commenced his pastorate in Brooklyn with the Shearith Israel congregation, by whom he has been well received.

The Rev. Mr. Guinsberg has been elected cantor of the Congregation Ahawath Chesed, to succeed Rev. S. Welch, who sails for Prague in June.

The delegates from the several Jewish congregations of this city in convention, recently pronounced in favor of Sabbath afternoon services for children and young people. It will be a red-letter day in the history of New York Judaism when these shall be properly organized. Perhaps the inspiration of children's prayers is more needed to-day than is generally imagined.

A movement is on foot to establish a training school here for Jewish nurses, so as to supply the denominational institutions with competent help.

Despite assertions and contradictions there is a reform tendency in one of the hitherto strongholds of Jewish orthodoxy—Forty-fourth street Synagogue. Should contemplated changes take place—the introduction of family pews, female singers, &c,—it will simply give rise to another congregation with orthodox proclivities, for which there is said to be every need on the west side of the city.

Rev. Dr. De Sola Mendes, of the West Forty-fourth street Synagogue, preached Saturday, 1st inst., from Joel, ii., 27—"And My people shall not be ashamed forever." He said that the severest adversity was but temporary; that "withal Israel was never ashamed. It knew that the spring-time of liberty would summon it from the ground and bid it prepare a rich and radiant harvest for mankind."

MR. JOSEPH SELIGMAN, who died in New Orleans, Sunday, 25th April, was buried in New York, Monday, 30th inst. from his late residence, 26 West Thirty-fourth street. Addresses were made upon the occasion by Rev. Dr. Gottheil, Prof. Adler and Rev. Dr. Lilienthal, of Cincinnati. The funeral was very large, full delegations of the Jewish benevolent societies, and an immense concourse of friends being in attendance.

Foreign.

Hungary.

SAMBOR.—Herr Onias Gothelff, who recently died here, left one-fourth of his fortune to charity. Among his bequests were: For the erection of a Jewish hospital, 40,000 florins, and an additional 20,000 florins for its support. For the establishment of a Jewish normal school, 20,000 florins, and to the "Bikur Cholim" society, a similar sum.

Germany.

FRANKFORT O' MAIN.—There being urgent need for a new school building for Jewish children, 32,000 Marks was subscribed in a few days for that purpose.

MANNHEIM.—Dr. Steckelmacher, a graduate of Breslau, has been called to the office of Rabbi of this city.

ERNST RENAN, who is now in London, delivering a course of lectures, said:

"Those people know nothing of religious history who did not lay it down as a fundamental principle that christianity was, with certain modifications, Judaism itself, with its fruitful precepts of alms-giving and charity, its absolute confidence in the future of mankind, and that gaiety of heart of which Judaism had ever possessed the secret.

BERLIN.—Dr. H. B. Oppenheim, a renowned journalist, ex-member of the German Parliament, is dead. He was a prominent republican and for his political opinions was proscribed in '48.

MEMORIAL services to the late Isaac Adolph Cremieux are still being held in different cities in Europe.

Africa.

TRIPOLI.—A Jew named Rahamin Eidan was murdered by a Musselman at Tripoli (Barbary), the crime being one of unprovoked atrocity. Although five persons witnessed the assassination, the culprit denied his guilt; and, as several criminals have escaped with immunity, the Jews became alarmed, and, consequently, the local committee of the Alliance Israelite appealed personally to the Governor-General, Izzet Pacha, for redress and protection and also to the consuls of several European powers. The latter promised their protection, and sent a delegate to his Excellency, with the view of obtaining prompt satisfaction for the Jews. Izzet Pasha readily gave assurances of his desire to punish the perpetrator of the crime, and even promised to be present at the inquiries which were to be instituted. The position of the Jews in Tripoli is becoming extremely precarious, owing to the laxity with which the demands of justice are being enforced.

England.

IN the last election for member of Parliament, the following Jews were returned: Nathaniel de Rothschild, Arthur Cohen, Q. C., Sidney Woolf, (Liberals); Baron Henry Worms and Sergeant Simon, (Conservatives).

France.

PARIS.—The project for the erection of a monument to Cremieux is taking substantial shape.

ED. DREYFUS and Ed. Millaud, both Jews, have been elected to the National Legislature.

THE Minister of War has given orders that henceforth, detachments of troops with their bands shall no longer be required, except under special circumstances to "assist" at the celebration of mass either in parish or other churches. This order will be hailed with satisfaction by Jewish and Protestant soldiers, to whom it is naturally repugnant to take part in the services of the Roman Catholic Church.

Jerusalem.

JERUSALEM.—Baron Ferdinand de Rothschild's visit to Jerusalem extended over four days, during which time time he visited the site where the temple stood and other interesting places in the holy city. On the Sabbath eve the baron visited the well-known Western wall, and during the Sabbath he attended the services of the Perushim Congregation, and in the great synagogue of the Sephardim community. He also received visits from the Pasha of Jerusalem, and from the British Consul, which he subsequently returned. Before quitting Jerusalem, Baron Ferdinand left with the banker Valery, 6,000 francs for distribution among the Jewish poor and among some of the communal institutions. He also distributed 500 francs at Jaffa.

Egypt.

ALEXANDRIA.—Some Greek fanatics accused the Hebrews of having killed a Christian boy, to use his blood in the Passover cakes. A band of armed Greeks attacked the Jews in the synagogue on the second day of the Passover. A fight ensued and was quelled by the military arresting about one hundred Greeks and sixty Jews. The Austrian Consul has reported the case to the cabinet, but the particulars have not yet been published.

THE JEWS IN RUSSIA.

(Correspondence of the London *Times*, from St. Petersburg, April 8th.)

Among the individuals implicated in the political trials in connection with the Nihilist movement some Jewish names have been discovered, and as a consequence the following inductions have been drawn:—The Russian or Christian population of the Empire amounts to so many millions; the Jewish to so many; among the Nihilists a much larger proportion of Jews is found; consequently, the Jewish element participates in the Nihilist agitation in a much larger proportion to its numbers than the Russian. This reasoning is vicious, and the sophistical arguments of the newspaper statistician have been already refuted as follows:—The rural population of Russia, which is composed exclusively of orthodox Russians, without admixture of Jews, numbers 50 million souls. The logician who takes this population into account in a calculation of the sort may quite as reasonably take a step further, and say the three million Jews in Russia form one-fifth per cent. of the population of the Globe—*i. e.*, for every 500 individuals there is one Jew; but of 500 revolutionaries in Russia there are 35 Jews; *ergo*, the Jews are 35 times more revolutionary than the rest of humanity.

It is not a little surprising that such reasoning should be taken seriously, yet how can we otherwise explain the great impression it has produced in influential circles, an impression powerful enough, I regret to say, to put off to the Greek Kalends the measure of emancipation which the Jews had been led to expect from the Government? After the preceding statistical argument, the journal proceeds to take for granted that the Jew as capitalist and cosmopolite must be a co-operator with the Nihilists. The Jew, who is usually represented as having no other idea than the augmentation of his capital, is here delineated as imbued with Socialist ideas which are notoriously the most prejudicial to his interests. The few Jews who are implicated in the Nihilist prosecutions will be found to play very subordinate parts and most assuredly have no capital at their disposal. The reproach of cosmopolitanism acquires a shade of plausibility from the custom adopted by the mass of the people of regarding Nihilism as a poison introduced by foreigners and from the circumstance that all foreigners residing in Russia, particularly Poles and Germans, are classed by the Slavophilists as Jews. A certain Professor Wassilieff, who is regarded as an authority in Oriental matters, a few days ago published in the same newspaper an article on Nihilism, which has made considerable sensation. The professor asserts, with the utmost gravity, that Nihilism and all its attendant evils arise from the too great facility with which Russians adopt the results of foreign financial and economical science, from their striving to introduce indirect, in preference to direct taxation, from their planning the adoption of an income-tax, and complaining of the depreciation of the paper rouble—in a word, from their according a preponderating influence to Western ideas, instead of pinning their faith to Russian thoughts and Russian science. And this so-called spirit of civilization, it is argued, which leads straight to Nihilism, is derived from foreigners, particularly from the Jews. The article terminates thus:—"It is an open secret that these Jews, who for all time have been the representatives of the revolutionary spirit, are in our days at the head of the Nihilist agitation."

I do not purpose to inquire into the truth of the statement that a spirit of cosmopolitanism is the source of the evil from which Russia is now suffering, nor to enter upon the general question of the origin of Nihilism; I shall only seek to correct what is evidently false in the opinion that the Jew, through his cosmopolite learnings, is inclined to foster Nihilism. If a mind open to new ideas, no matter whence they come, is to be termed cosmopolite, then every thinking being is to be termed a universarian, and the most ardent patriot would be obliged to submit to their influence. From this point of view, the Jew is, indeed, more or less cosmopolite, but what renders Hebrew cosmopolitanism peculiarly harmless to social order, is the fact that, at least according to his adversaries, the consideration of his own interest predominates over every other idea. Patriotism is with the Jew merely a question of interest, and personal interests are the least revolutionary elements in the world; nay, they are the most conservative. With everything to lose in social disorder, the Jews have been found on the side of conservatism in each of the numerous revolutionary movements which have agitated this century. It could hardly be otherwise. "A bird in the hand is worth two in the bush," is a motto engraved in the heart of every Jew, and the vague hope of an ultimate good expected of the unknown has never gained over his practical and positive mind to the revolutionary cause. Jews do not like to be isolated or remain strangers in the midst of the nation which has received them; in proof of which, take the example of their French, English, Belgian and Dutch co-religionists, who, as regards patriotism, are so united with the peoples among whom they live that little difference can be remarked between Hebrew and Christian. Moreover, what is the law of history on the subject? That every race in a minority in the midst of a great nation tends to be absorbed by it. As a case in point, look at the Alsacians after a few hundred years of French rule, or take the other numerous races which are fused in the admirable unity of the French nation.

Doubtless the Jews of antiquity succeeded in preserving their individuality in spite of the great numerical superiority and material strength of such nations as the Assyrians and Persians who subjugated them. This anomaly was, however, the result of the moral and intellectual superiority of the Jews; and, listening to the arguments of the furious Slavophilists, one is tempted to infer that Russia is obliged to adopt the traditions and follow in the footsteps of the barbarians, and that she alone of European nations, is incapable of assimilating an unimportant people. Russian Jews, however, render more justice to the great people among whom they have established themselves, and, having faith in the destinies of the nation, their only desire is to attach their own future indissolubly to that of the nation.

The proclamation, so long deferred, of the complete equality of Jew and Christian before the law by the Russian Government would immeasurably hasten this union and assimilation which the Jews most ardently desire. Such a measure of reparation would meet with the approval of the mass of the Russian people, who are at the bottom tolerant, and history would have one more glorious deed to register to the credit of the liberal-minded potentate who at present sways the destinies of Russia.

PREACHERS AND ACTORS.—The New York *Tribune* makes the following comparison of the amounts received by prominent ministers and actors: Beecher gets $20,000; Edwin Booth, $100,000 a year. Dr. Hall, of Fifth Avenue, and Dr. Dix, of Trinity, get $15,000; while E. A. Sothern earns over $15,000 as "Lord Dundreary," and John G. Owens plays thirty weeks annually for $90,000. Talmage preaches for $12,000, and Joe Jefferson plays forty weeks as "Rip Van Winkle," and earns $120,000. The scholarly and gifted Dr. Storrs has $10,000 salary, and Maggie Mitchell earns $30,000 to $50,000. Dr. Cuyler works hard and faithfully for $8,000 a year, and Dr. Hepworth for $5,000, while Dion Boucicault has just finished a season as the "Shaugraun," etc., at $3,000 a week, and his managers scold him in the public prints because he would not play longer at the same price. Dr. Potter, of Grace Church, has $10,000 and a parsonage; the eloquent Dr. Tiffany has $10,000; the once vigorous, now venerable, Dr. Chapin gets $10,000, while the pretty Miss Neilson makes over $150,000 a year; while Fannie Davenport earns $1,000 a week, every week she plays.

The boy who was kept after school for bad orthography said he was spell-bound.

Eteceteras of Dress and Fashions.

WAISTCOATS are going out of vogue.

Ox blood is a new rich shade of red.

COLORED buntings will again be worn.

SLIDING rings on parasols are revived.

SEED pearl embroideries are very fashionable.

MITTS will be more worn this summer than ever.

SHIRRED trimmings are more fashionable than ever.

CAPOTE bonnets with protuding brims are favorites.

UNLOOPED box-pleated back draperies are much worn.

OSTRICH feather fans will be the high novelty of the summer.

FIGURED foulard rivals red satin as an enlivener of sober-colored costumes.

MOCK pearls are very fashionable, but they must be of very small size to look real.

OLD-FASHIONED figured challies, with satin-striped pale or white grounds are revived.

VERY small ruffles on the bottom of plain round silk skirts give the required dressy effect.

MALTESE lace mits, fine as cobwebs, are imported from Malta for indoor wear for ladies.

THE small, soft coil of hair worn low on the head is becoming only to very young ladies.

CREAM-WHITE cloth jackets, ornamented with carved white ivory buttons, are much worn.

WHITE and cream-colored cordurette is the material for childrens' seaside jackets and wraps.

FASHION at this moment decides upon light tints for garments, both for outdoor and indoor wear.

WOOD colors appear in all kinds of gloves—kid, lisle thread and silk—and also in net and lace mitts.

WHITE Chudda cloths, white nun's cloth, white challie, and white berege will be much worn in midsummer.

ENGLISH surtouts are made dressy, white linings of facings of red, blue, old gold, heliotrope and black satin.

POLKA dots and diamond-shaped dots in silk embroidery appear on the instep of much of the new silk hosiery.

BROCADES in oriental colors and designs, shot with gold threads, are seen on many sprieg suits and garments.

THE stately coiffure of ladies no longer in their teens is composed of waved bandeaux in front, and large Roman braids in the back.

A SUMMER novelty is cotton satin almost as lustrous as silk, with white or tinted grounds sprinkled over with tiny flowers and leaves.

CASHMERE embroideries appear on the instep of fine silk hoisery, the grounds being in all the dark, bright and pale fashionable colors.

THE most striking summer evening dresses are of cream-colored blond or India mull muslin, profusely trimmed with Languedoc lace.

THE French flower of the passing moment is the "rose tremiere," or hollyhock. It appears on nearly all the imported spring hats from Paris.

SOFT creamy white fabric. French bunting, Chudda cloth, and Sudda and Khybee crape will be much used for spring evening and indoor toilets.

HIGH wired collars for evening toilets rise to the hair in the nap of the neck, but are cut narrow and opening low and square on the bosom in front.

A little fellow rushed into the street, recently, to look at a monkey that accompanied an organ-grinder who was playing in front of an adjoining block. Never having perused the "Origin of Man," he gazed in wonder and admiration a few moments, and then rushing into the house he met his grandmother, to whom he addressed this inquiry: "Grandmother, who made monkeys?" "God, my boy," replied the old lady in her candid way. "Well," said the excitable grandson in rejoinder, "I'll bet God laughed when he got the first monkey done!"—*Norwich Bulletin.*

A little girl six years of age, who had attended public worship in a hall, went with a relative, for the first time, to a church, and described it on her return to her mother: "The minister stood up on a piano and preached; he read a hymn, and all the people stood up and turned their backs on him, and looked up to a bedroom where four persons stood and sung the hymn. There was a great watch in front of them, just like yours, only a great deal bigger."

The proper order—Governess (teaching alphabet): "And what comes after T, Master Williams? Master Williams: "Bed." (It would have done so, too, if Judy had been that governess.)—*Judy.*

TO THE PUBLIC.

MRS. MISH,

WHO WAS FOR MANY YEARS IN THE Millinery Business in San Francisco, has re-established herself at **708** MARKET Street, (Paris Millinery) and **133** KEARNY Street (the Bon Ton), where she will be pleased to receive the patronage of her friends, former customers and the public in general.

FINE WINES AND LIQUORS

—AT THE—

THE ARCADE,

918 Market St.

Bottled Goods for Family Use a Specialty.

Josh Davis, Proprietor.

JOHN GODSIL.

[LATE PROPRIETOR BALDWIN HOTEL SALOON.]

Importer and Retail Dealer in

FOREIGN & DOMESTIC LIQUORS

902 and 904 Market Street,

—AND—

3 and 5 ELLIS STREET,

SAN FRANCISCO.

NEW HAIR STORE!

LADIES, IT WILL PAY YOU to bring your combings and get them made up into Switches, Puffs, etc. Prices very moderate. Hair Jewelry made in all styles.

MRS. JERABECK,

1024 Market St., near Mason St.

Bush Street Theater.

CHARLES E. LOCKE, - Proprietor.

THIS FRIDAY AND SATURDAY EVENINGS.

LAST MIDDY MATINEE

Next Saturday.

FAREWELL PERFORMANCE

Saturday Night ..... May 8th.

Monday ..... May 10th,

FIRST PRODUCTION IN SAN FRANCISCO of the last and Greatest Success of the Author and Composer of Pinafore, the

PIRATES PENZANCE!
PIRATES OF PENZANCE!
PIRATES PENZANCE!

By W. S. GILBERT and ARTHUR SULLIVAN.

Embracing the following cast of artists:

EMILE MELVILLE.
ANNIS MONTAGUE, CHAS. H. TURNER,
LILLY POST, HARRY PEAKES,
LOUISE PAULLIN, MAX FREEMAN,
TOM CASSELLI, WILLIE SIMMS,
ETC., ETC., ETC.

MR. GUSTAV HINRICHS ..Musical Director.

Seats for any performance during the first two weeks may be secured at the Box Office on and after TUESDAY, May 4th.

The Tivoli Gardens.

(Eddy St., bet. Market and Mason.)

KRELING BROS., - Proprietors.

This evening, and every other evening until further notice, OFFENBACH'S POPULAR OPERA, in four acts,

BLUE BEARD,
BLUE BEARD,

HARRY GATES as ..... Blue Beard.
Miss HATTIE MOORE as ..... Boulette.
POPE COOKE as ..... Papolani.
FRED. BORNEMANN as ..... Count Oscar.
Miss ROSE CHARLTON as ..... Fleurette.

Act I—The Village Plaza.
Act II—Ancestral Hall of King Bobeche.
Act III—The Abode of Immorality.
Act IV—Festival at Palace.

A Full and Efficient Chorus.

New and Elaborate Scenery.

Brilliant Effects.

J. M. NAVONI, Conductor.

Byron Club Picnic!

Applications for tickets to the BYRON CLUB PICNIC on the 30th, will be received by

T. STEINER, 27 and 29 Sutter St.
M. S. KOHLBERG, 40 Sixth St.
A. STEIN, Cor. Market and Second Streets.

Ladies, Notice!

If you desire a clear complexion, and your face free from

Pimples, Wrinkles, Freckles,

Or any cutaneous disease, you can be skillfully treated by

G. M. BARONIDIS,

Professor of Botany. His method of treatment is by using the

Extract of Herbs from Abyssinia and the Red Sea Coast.

To satisfy patients of the efficacy of my treatment I will make two or three applications FREE OF CHARGE.

Office, 210 POWELL ST.

THE

ANGLO-CALIFORNIAN BANK,

(LIMITED).

422 California Street,

San Francisco,

LONDON OFFICE, ... 3 Angel Court.
NEW YORK AGENTS, ... J. & W. Seligman & Co.
BOSTON CORRESPOND'TS, ... Mass. N. B'k.

Authorized Capital, - - - $6,000,000.
Paid Up and Reserve, - - $1,725,000.

Transact a general banking business. Issue Commercial Credits and Bills of Exchange, available in all parts of the world. Collections and orders for Bonds, Stocks, etc., executed upon the most favorable terms.

FRED'K F. LOW,
IGNATZ STEINHART. } Managers.
P. N. LILIENTHAL, Cashier.

A. DIJEAU. C. HANSEN

DIJEAU & HANSEN,

PHOTOGRAPHERS,

Beg leave to inform their friends and the public in general that they have opened their establishment at

NO. 8 SIXTH STREET, nr. Market.

They invite their patrons to call at their Studio and convince themselves of the excellent quality of their work.

☞ RESEMBLANCE PERFECT. ☜

Gold Medal Prize Awarded

—to—

Bradley & Rulofson

FOR THE MOST

ARTISTIC

PHOTOGRAPHS

In San Francisco, the United States and the World.

OUR "ELITE" PORTRAIT,

429 MONTGOMERY ST.

☞ Ascend in the Elevator.

The Jewish Times

SAN FRANCISCO, CAL.

San Francisco, Friday, May 14, 1880.

From the Wayside.

Dr. Silas Walsh one day sat in his office reading a very interesting book. He was comparatively a young man, and had the reputation of being an excellent physician. While he read some one rang at his office bell. He laid aside his book and went to the door, and when he saw what was upon the stepping-stone he was indignant.

It was a ragged, dirty boy, known in Ernsworth as "Hammar Jim," ragged and dirty, and with the vileness of the slums upon him—a boy vicious and profane, against whom every boy was warned—a boy who was called a thief and a villain, whom no efforts of the overseers had been able to reclaim. His true name, as the overseers had it, was James Ammerton. About his father nobody in Ernsworth had ever known. His mother had died an inmate of the poor-house.

On the present occasion, Jim's face was not only dirty, but bloody; and there was blood upon his grimed and tattered garments.

"Please, sir, won't you fix my head? I've got a hurt."

"What kind of a hurt?" asked the doctor.

"I'm afeared it's bad, sir," said the boy, sobbingly. "One of Mr. Dunn's men hit me with a rock, Oh!"

"What did he hit you for?"

"I dunno, sir."

"Yes, you do know. What did he throw the stone at you for?"

"Why, sir, I was pick'n up an apple under one of his trees."

Dr. Walsh would not touch the boy's head with his fingers. There was no need of it. He could see that there was only a scalp wound, and that the blood had ceased to flow.

"Go home," he said. "Let your folks wash your head and put on a clean bandage."

"Please, sir, I hain't got no home, and I hain't got no folks."

"You stop somewhere, don't you?"

"I stop at the poor-'us when they don't kick me out."

"Well, boy, you are not going to die from this. Go and get somebody to wash your head, or go and wash it yourself, and tie your handkerchief on."

"Please, sir, I hain't got no——"

Dr. Silas Walsh closed the door, and returned to his book. He had not meant to be unkind; but really he had not thought there was any need of professional service on his part; and certainly he did not want that bad boy in his office.

But Dr. Walsh had not been alone cognizant of the boy's visit. There had been a witness at the upper window. The doctor's wife had seen and heard. She was a woman. She was not strong and resolute and dignified like her husband. Her heart was not only tender, but it was used to aching. She had no children living; but there were two little mounds in the churchyard which told her of angels in heaven that could call her mother! Acting upon her impulse, as she was very apt to act, she slipped down, and called the boy in, by the back way, to the wash room. He came in, rags and dirt and all, wondering what was wanted.

"Sit down, my boy."

He sat down.

"If I help you, will you try to be good?"

"I can't be good."

"Why not?"

"'Cause I can't. 'Tain't in me. Everybody says so."

"But can't you try?"

"I dunno."

"If I should help you, would you be willing to try, to please me?"

"Yes'm—I should, certain."

Mrs. Walsh brought a basin of water, and soft sponge, and with tender hands she washed the boy's head and face. Then with a pair of scissors, she clipped away the hair from the wound—curling, handsome hair—and found it not a bad one. She brought a piece of sticking-plaster, which she fixed upon it, and then she pushed the hair back from the full brow, and looked into the boys's face—not a bad face—not an evil face. Shutting out the rags and dirt, it was really a handsome face.

"What's your name, my boy?"

"Hammer Jim, ma'am; and sometimes Ragged Jim."

"I mean, how were you christened?"

"W'ich, 'm?"

"Don't you know what name your parents gave you?"

"Oh—ye-es. It's down on the 'seers' books, mum, as James Ammerton."

"Well, James, the hurt on your head is not a bad one, and if you are careful not to rub off the plaster it will very soon heal up. Are you hungry?"

"Please, ma'am, I haven't eat nothing to-day."

Mrs. Walsh brought out some bread and butter, and a cup of milk, and allowed the boy to sit there in the wash-room and eat, and while he ate she watched him narrowly, scanning every feature. Surely, if the science of physiognomy, which her husband studied so much, and with such faith, was reliable, this boy ought to have grand capacities. Once more shutting out the rags and filth, and only observing the hair, now glossy and waving, from her dextrous manipulations, over the shapely head, and marking the face, with its eyes of lustrous gray, and the perfect nose and the mouth like a Cupid's bow, and the chin strong, without being unseemly—seeing this without the dregs, the boy was handsome.

Jim finished eating, and stood up.

"James," said the little woman—for she was a little woman, and a perfect picture of a loving and lovable little woman—"James, when you are hungry, and have nothing to eat, if you will come to this door I will feed you. I don't wan't you to go hungry."

"I should like to come, ma'am."

"And, if I feed you when you are hungry, will you not try to be good for my sake?"

The boy hung his head and considered. Some might have wondered that he did not answer at once, as a grateful boy ought; but Mrs. Walsh saw deeper than that. The lad was considering how he might answer safely and truthfully.

"If they'd let me be good, ma'am, but they won't," he said at length.

"Will you try all you can?"

"Yes'm—I'll try all I can."

Mrs. Walsh gave the lad a small parcel of food in a paper, and patted his curly head. The boy had not yet shed a tear since the pain of the wound had been assuaged. Some might have thought that he was not grateful; but the little woman could see the gratitude in the deeper light of the eye. The old crust was not broken enough yet for tears.

Afterwards Mrs. Walsh told her husband what she had done, and he laughed at her.

"Do you think, Mary, that your kindness can help that ragged waif?"

"I do not think it will hurt him, Silas."

After that Jim came often to the wash-room door, and was fed; and he became cleaner and more orderly with each succeeding visit. At length Mrs. Walsh was informed that a friend was going away into the far Western country to take up land, and make a frontier farm. The thought occurred to her that this might be a good opportunity for James Ammerton. She saw her friend, and brought Jim to his notice, and the result was that the boy went away with the emigrant adventurer.

The years sped on, and James Ammerton dropped out from the life that Mary Walsh knew. The last she heard was five years after he went away from Ernsworth, and Jim had then started out for the golden mountains on his own account, to commence in earnest his own life battle.

But there was a joy and a pride in the little woman's life which held its place and grew and strengthened. Her boy, whom they called Philip, grew to be a youth of great promise—a bright, kind-hearted, good boy, whom everybody loved; and none loved more than did his parents. In fact, they worshipped him; or at least his mother did. At the age of seventeen Philip Walsh entered college, and at the age of twenty-one was graduated with honor; but the long and severe study had taxed his system, and he entered upon the stage of manhood not quite as strong in body as he should have been. His mother saw it and was anxious. His father saw it and decided he must have recreation and recuperation before he entered into active business. Dr. Walsh found opportunity for his engagement upon the staff of an exploring expedition, which would combine healthful recreation with an equally healthful occupation.

The expedition was bound for the western wilderness, and we need not tell of the parting between the mother and her beloved son. She kissed him and then hung upon his neck with more kisses, and then went away to her chamber and cried.

Philip wrote home often while on his way out; and he wrote after he had reached the wilderness. His accounts were glowing and his health was improving. Three months of forest life and forest labor of which Philip wrote in a letter that had to be borne more than a hundred miles to the nearest post, and then followed months of silence. Where was Philip?

One day Mr. Walsh came home so pale and faint, with a newspaper crumbled and crushed in his hand. Not immediately, but by and by, he was forced to let his wife read what he had seen in that paper. She read and fainted like one mortally stricken. It was a paper from a far western city, and it told the sad fate of the exploring party, how they had been attacked by an overpowering party of Indians, and how those not massacred had been carried away captive.

Poor little woman! Poor Dr. Walsh! But the mother suffered most. Her head already taking on its crown of silver, was bowed in blinding agony and her heart was well nigh broken. The joy was gone out of her life and thick darkness was about her.

And so passed half a year. One day the postman left a letter at the door. The hand of the superscription was familiar. Mrs. Walsh tore it open and glanced her eyes over its contents. Oh, joy! Oh, rapture! Her boy lived, was well! and was on his way home to her. The letter read:

"Thank God! I found a true friend, or I should say a true friend found me," wrote Philip, after he had told of his safety and of his whereabouts. "But for the coming of this friend I should have died ere this. He heard of me by name, and when he learned that I was from Ernsworth and was the son of Silas and Mary Walsh, he bent all his energies for my release. He spent thousands of dollars in enlisting and equipping men for the work, and with his own hand struck down my savage captor and took me thenceforth under his care and protection. God bless him, and be you ready both to bless him, for he is coming home with me."

Upon their bended knees that night the rejoicing parents thanked God for his goodness, and called down blessings upon the head of the unknown preserver of their son.

And in time, radiant and strong, their Philip came home to them—came home a bold and educated man, fitted for the battle of life—came home knowing enough of life's vicissitudes and prepared to appreciate its blessings.

And with Philip came a man of middle age—a strong, frank-faced, handsome man, with gray eyes and curling hair.

"This," said the son, when he had been released from his mother's rapturous embrace, "is my preserver. Do you know him?"

The doctor looked and shook his head. He did not know.

But the little woman observed more keenly. Upon her the light broke overpoweringly.

"Is it," she whispered, putting forth her hands—"is it James Ammerton?"

"Yes," said the man—a stranger now no more. "I am James Ammerton. And I thank God who has given me opportunity thus to show how gratefully I remember all your kindness to me, my more than mother."

That evening Mrs. Walsh, sitting by her husband's side and holding one of his hands, said to him:

"Once upon a time a pebble was kicked about in the waste of sand. A lapidary saw it and picked it up, and when he had brushed away the dirt from its surface he applied his chisel and broke through the crust, and behold—a diamond pure and bright."—*From the American Rural Home.*

FOR RENT.

THAT elegant and commodious dwelling, No. 1,111 Sacramento street, between Filmore and Steiner streets. It contains all the modern improvements. To a desirable tenant only, the rent will be moderate. Apply at 1,126 Stockton street.

LOUIS MEININGER,

NOTARY PUBLIC,

422 Montgomery Street,

Bet. Sacramento and California Streets,

SAN FRANCISCO, - - CALIFORNIA.

Prices Reduced.

Muller's Optical Depot!

135 Montgomery St., near Bush, S. F.

Specialty for 30 years. Established S. F. 1863.

COUNTRY ORDERS ATTENDED TO.

To Parents in the Country.

A well-known teacher can accommodate several boys as boarders.

The *best of home* care and supervision will be given, and an opportunity to acquire a knowledge of the FRENCH and GERMAN languages. This is an excellent opportunity for parents who wish their children to attend the San Francisco schools. Terms moderate. References given. Address: J. LONDON,

705 Larkin street, San Francisco.

Artistic Flower Work.

Garments of DECEASED FRIENDS arranged into funeral designs, and all kinds of

HAIR AND WAX WORK

Flowers made to order at the shortest notice, by MRS. GERALD HOWATT,

1024 Market St., near Mason.

C. HERRMANN,

Importer and Manufacturer of

Fine Hats & Caps,

336 Kearny St.,

Between Bush and Pine, SAN FRANCISCO

The Largest Stock on this Coast to Choose from.

THE FINEST HATS AT THE LOWEST PRICES.

☞ Send for illustrated catalogue.

Spanish Lessons.

Best Spanish teaching for ladies and gentlemen. Private lessons and classes. Letters written and translations made. Terms moderate.

J. M. RUIZ,

OFFICE, 20 Montgomery St.

ESTABLISHED 1852.

DRESS MAKING.

TO THE LADIES!

To save trouble by having BADLY MADE or ILL FITTING dresses, go to

MRS. E. PEISER,

121 Sixth St., San Francisco,

bet. Minna and Howard streets,

Where you can have them well and stylishly made at very reasonable prices,

Cutting and fitting a specialty. Patterns cut o measure.

Mrs. Laird,

Fashionable Dress Maker.

—My—

FIFTEEN YEARS PRACTICAL EXPERIENCE

In this city enables me to guarantee *stylish fit and first-class work at moderate prices.*

921 MARKET STREET, nearly opp. Mason, SAN FRANCISCO.

Mme. Griswold's

Patent Skirt Supporting Corsets.

Misses' Shoulder Braces and Dr. Warner's Latest Improved Corsets.

Indorsed by the Leading Physicians, all over the United States.

For sale only at

5½ TAYLOR ST. (nr. Market), SAN FRANCISCO

BEERS & HUBBARD, Dentists, No. 230 Kearny St., San Francisco.

PIPER, W. H. J., & CO., Decorators of Halls, Ball Rooms, etc. No 207 Montgomery St.

DR. J. W. Van Zandt. Office, 34 Kearney St. Residence, 806 Leavenworth St.

HACKETT & DEAN, Dentists, Latham's Building, 126 Kearny Street, San Francisco. Office hours: From 8 A. M. until 5 P. M.

Shirts Made to Order Only.

Louis Basch,

Shirt Manufacturer

(THURLOW BLOCK)

126 Kearny St., cor. Sutter,

Room 3. - - - SAN FRANCISCO.

☞ Prompt attention and a fit guaranteed.

Take the Elevator.

A. Eisenberg,

Watches, Diamonds, etc.

Special attention paid to fine Watch Repairing.

206 KEARNY STREET,

(up stairs.

San Francisco, - CALIFORNIA.

The Pioneer Shirt Maker.

S. LOWE,

331 Kearny St., - San Francisco.

THE LATEST STYLES OF FRENCH CRETONNES AND CHEVIOTS CONSTANTLY ON HAND.

FLANNEL under-clothing to order a specialty. All orders carefully and promptly filled.

☞ Entire satisfaction guaranteed.

JAMES DEVINE,

Druggist,

214 KEARNY STREET, BET. BUSH & SUTTER, SAN FRANCISCO.

☞ Prescriptions carefully dispensed with the purest of drugs and chemicals.

J. Seidl,

Depot of the celebrated

FLAXSEED COUGH CANDY,

757 MARKET ST., COR. OF DUPONT.

Also best assortment of French and common candies.

STANDARD AUTOMATIC

Gas Regulator.

Economy is Wealth.

Twenty-five to thirty-five per cent. saved in consumption of gas by adopting its use, and satisfactory light guaranteed.

Office, 202 Bush Street.

CHARLES DIETLE,

Prize

BOOT MAKER.

NO 235 BUSH STREET,

Occidental Hotel, - SAN FRANCISCO.

The Finest Quality and Latest Styles of Custom Work Neatly Executed.

Repairing Done at Short Notice!

COAL!

M. Shloss,

WHOLESALE AND RETAIL

COAL DEALER.

OFFICE, 28 TURK STREET, SAN FRANCISCO.

Coal delivered in bulk at the lowest market prices.

THE CELEBRATED

BARTLETT SPRINGS

Mineral Water,

Has positively cured Rheumatism, Neuralgia, Sciatica, Nervousness, Nervous Debility, Indigestion, Dyspepsia, Constipation, General Debility, Kidney Diseases, Liver Complaint, Dropsy, Head troubles, Paralysis, Deafness, Lumbago, Catarrh, Cancer, Tumors, Scrofula, Syphilis, Venereal Diseases, (of any nature), Mercurial Diseases, Fever and Ague, Intermittent Fever, Dumb Ague, Female Complaints of every nature, and all diseases arising from an impoverished or vitiated state of the blood, or disarrangement of the system.

For sale by

J. D. LYNCH,

Sole Agent for the Pacific Coast.

SAN FRANCISCO, - California.

715 Howard St., near Third.

ORGANIZED 1867.

Pacific Mutual Life Insurance Co.

SACRAMENTO, CAL.

GEO. A. MOORE, - - - - PRESIDENT.

W. R. CLUNESS, - VICE PRESIDENT AND MEDICAL DIRECTOR.

E. B. MOTT, JR. - - - - SECRETARY.

SAN FRANCISCO DEPARTMENT:

512 California Street.

W. O. GOULD, - - - MANAGER.

HERBERT B. MOORE, - - - BOOK-KEEPER.

Policies issued upon all approved plans. No restriction upon residence or travel. To such as desire to couple with insurance the elements of investment, our

Deposit Endowment Plan

Is recommended as superior to anything hitherto offered.

The only Life Insurance Company loaning its funds on the Pacific Coast.

$1,750,000 PAID POLICY HOLDERS.

The Mackinnon Pen.

A. S. Spence & Co.,

Sole Agents for the Coast, Mexico, Central America and Australia,

537 Market Street, - San Francisco

IMPORTERS AND JOBBERS OF

NOVELTIES OF EVERY DESCRIPTION

A PEN THAT WILL NEVER WEAR OUT; that will not soil the hands or blot; that holds ink enough to last the average writer a week, and dispenses with all the old writing materials of the dark ages, that has been adopted by over EIGHTY THOUSAND "knights of the quill" in this country and abroad.

Nothing ever before invented to equal it for convenience and rapidity of work. BE CAREFUL THAT THE INVENTOR'S NAME (**O. MACKINNON**) IS STAMPED ON THE BARREL OF THE PEN YOU BUY.

The **"MACKINNON"** is the only Pen made having a solid IRIDIUM point. All others are made of comparatively soft material, and will soon wear coarse and scratchy.

☞ Liberal discount to the Trade. Send for descriptive circular and prices.

Useful Inventions,

Notions,

Toys,

Clocks,

Watches,

Jewelry,

Stationery,

et e., etc.

☞ SEND FOR OUR NEW ILLUSTRATED CATALOGUE OF NOVELTIES.

N. B.—For those who write but little, and do not wish to pay the price of our iridium-pointed pen, we furnish a cheaper article, which we call the "Stylographic Pen," to distinguish it from the "Mackinnon."

1845. **ORGANIZED** 1845

AGE.—EXPERIENCE.

PURELY MUTUAL.

—THE—

NEW YORK

Life Insurance Co.

COMPLETED THE THIRTY-FIFTH YEAR OF ITS EXISTENCE JANUARY 1, 1880.

At that time its history was, in brief, and in round numbers, as follows: The acceptance of

One Hundred and Forty Thousand Members,

So distributed over the healthful sections of the United States, Canada and Europe, that the most favorable average results of mortality are obtained—the receipt of

Eighty-seven million dollars in Premiums,

The payment of

Twenty-one Million Dollars in Claims,

By death to the Representatives of the Insured, and

Twenty-nine Million Dollars in Returned Dividends and Premiums.

During this period the assets have augmented constantly, and offer absolute security in the sum of THIRTY-NINE MILLION DOLLARS, safely invested and increasing. The present condition of the company is shown in detail by its latest reports.

Dividends applied to reduce SECOND and subsequent payments.

No purely mutual life insurance company has ever failed!

I. HESSBERG, - Special Agent.

ALEX. G. HAWES, - General Agent.

220 SANSOME STREET.

HENRY FRANK,

Wholesale and Retail Manufacturer and Dealer in

Bedding, Furniture,

AND

Upholstery Goods.

Constantly on hand,

Spring, Hair, Wool, Moss and Pulu Mattresses.

212, 214 and 216 Commercial St., below Front San Francisco.

THE CHEAPEST PLACE IN THE CITY.

All work guaranteed to give satisfaction.

☞ Furniture sold at the lowest market rates.

EQUITABLE

Life Assurance Society,

120 Broadway, New York.

ASSETS, - - - $37,366,841 75

SURPLUS, - - - $7,515,407 75

ACTUAL RESULTS OF A TONTINE POLICY:

POLICY NO. 43,563,

ON THE LIFE OF F.—— L——,

Of Farmington, Conn.

Policy, (issued May 25, 1869)	$10,000 00
Annual Premiums	508 60
Total Premiums (11 years)	5,594 60
1. Cash value, May 25, 1880 (The policy-holder having been insured for 11 years for $10,000.)	6,455 80
2. Equivalent paid-up policy (Payable in 9 years or at death if within 9 years.)	9,000 00

3. Or the policy may be continued for $10,000, the premium for 1881 will be reduced to about $175, and the policy will finally mature on the payment of the 20th premium.

LARGE NUMBERS OF POLICIES WILL THUS BE SETTLED DURING THE YEAR, SHOWING CASH RETURNS OF FROM 100 TO 115 PER CENT. OF PREMIUMS PAID.

THIS RESULT CANNOT BE ATTAINED BY MEANS OF ANY OTHER KIND OF INSURANCE.

EVERY POLICY CONTAINS A CLAUSE MAKING THE SAME INCONTESTABLE AFTER THREE YEARS.

NEW BUSINESS OF THE SOCIETY FOR 1879, $26,502,541.

WM. D. GARLAND, MANAGER, 240 Montgomery St.

W. F. MCNUTT, - Medical Director.

ARION HALLE!

N. E. cor. Sutter and Kearny Sts., SAN FRANCISCO, - California.

Wine, Beer & Billiards

Private Club Rooms for Dinners, Meetings, etc.

BOHEMIAN HEADQUARTERS.

HENRY GRIMM.

Important to Miners!

A MOST VALUABLE MACHINE has been invented, called the

DRY GOLD WASHER,

and can be seen at work at

No. 5 Beale street, near Market.